

“THE DISCOVERY OF THE ANCIENT EGYPTIAN CITY OF HELIOPOLIS AND ‘TEMPLE OF THE SUN’ IN WEST AFRICA”

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Introduction:

In December, 2012, under the resourceful organization of the Honourable Commissioner for Culture and Tourism, Enugu State, Barrister Joe Mmamel, a team of ten African American Tourists visited various parts of the Enugu State under the **Ebo Landing Project**. The project was designed by Professor Catherine Acholonu and Sidney Louis Davis of Catherine Acholonu Research Center, Abuja in partnership with NAGAS International Consortium Inc., USA and Ebo Landing Incorporated, USA. The 2012 Ebo Landing tourism trip was facilitated by the Honorable Minister of Tourism, Culture and National Orientation, Chief Edem Duke who personally wrote letters to four State governors in the Federation urging them to play host to the Tourists. Ebo Landing was born out of the growing need by DNA tested African Americans, 85% of which are of Igbo extraction, to return ‘home’ to Igbo land and support the course of development in the home country.

The team visited various tourist sites in Enugu State including the Institute for African Studies, University of Nigeria, Nsukka (UNN), which led an excursion trip to the Prehistoric Iron smelting site in Lejja in Nsukka. The Lejja visit proved to be a most auspicious event, for it exposed the visitors to **the world’s oldest iron smelting technology** lying unknown and unsung in Enugu State, South-Eastern region of Nigeria. The Head of the UNN Institute of African Studies Professor S.M. Onuigbo informed the visitors that the Lejja prehistoric iron smelting site was recently dated 2,000 B.C. by the Oxford University laboratory in UK, and that this date **confirms Lejja as the oldest iron smelting site in the world!** The international visitors led by researchers Professor Catherine Acholonu and Sidney Louis Davis, initiators of the Ebo Landing project, therefore made a fervent plea to

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Plate 1: The Egyptian Three Hills and Two Hills hieroglyphic letters.

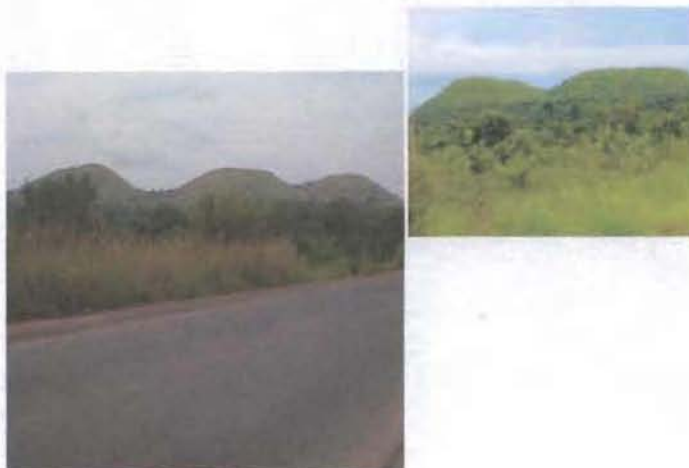


Plate 2: Three Hills near Ozalla (by C. Acholonu), and Two Hills (by A. Animalu) near Umuoka on the road to Lejja, Nsukka, Enugu State.

the Hon Commissioner for Culture and Tourism, that the government of Enugu State and the Federal Republic of Nigeria should quickly see to it that the Lejja iron smelting technology should be made known to the world, being the only physical proof that Africa was the origin of world civilization! They promised to join hands with the government and people of Enugu state in spreading the word worldwide, and by so doing initiate global tourism to Enugu state.

The Follow-Up Trip to Lejja:

Subsequently in January 2013, a combined team of international researchers from the Institute for African Studies UNN the Catherine Acholonu Research Center, Enugu South-Eastern zonal office visited the Lejja site for the second time to critically examine what is there.¹ The research team who undertook this follow-up reconnaissance trip was made up of Professor S.M. Onuigbo, Head of the Institute of African Studies, UNN, Dr. Chukwuma Opat, Department of History and International Studies, UNN, Sidney Louis Davis, Fellow of the Catherine Acholonu Research Center (CARC), Professor Damian Opat, Department of English and Professor Catherine Acholonu, Head CARC. That visit opened the floodgates of knowledge, throwing up more than enough physical evidence that Lejja is housing the most ancient and most world-renowned Shrine of antiquity – a shrine known in all world mythologies as the **Egyptian ‘Temple of the Sun’**. Ancient Egyptian records say that the **‘Temple of the Sun’** is located in **Heliopolis – ‘City of the Sun’** – a city lost in antiquity; which means that to find the Temple of the Sun is to find Egypt’s lost city of **Heliopolis – the world’s most famous city of mythology** – a city dedicated to the Olden God *Amun/Atum-Ra*, the Father of all Gods and Creator of men.²

Lejja/Nsukka - The World’s Oldest Prehistoric Iron-smelting Technology

Lejja is located in Old Nsukka division in Enugu State, in Igbo land, South-Eastern geopolitical zone of Nigeria in West Africa. It is one of the many communities in Old Nsukka that have evidence of Prehistoric iron smelting up to industrial proportions. Evidence abounds in these communities that a vast industry of iron smelting thrived in Old Nsukka involving entire populations of several communities. In these communities which include Orba, Opi, Umundu, Owerri-Elu, Eha, Agu, Isiakpu, Eguru, archaeologists have found evidence of prehistoric mining of iron ore as well as local furnaces used for smelting. Huge amounts of

¹ Prof Onuigbo, Head of the Institute of African Studies, who led the team; Professor Catherine Acholonu – Director, Catherine Acholonu Research Center, Abuja; Professor Damian Opat – Department of Literature, UNN; Dr. Sidney Louis Davis – Catherine Acholonu Research Center; Dr. Chukwuma Opat, Department of History, UNN.

² *The Book of the Dead*, p. xcvi–c.

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Plate 4: *Odegwoo* (left) the Lejja Benben and a model of the Egyptian Benben (right) from Andrew Collins, *Beneath the Pyramids*, 2010, p. 34.



Plate 5: (Right) The Stairway leading to the Mouth of the benben (close-up on step one down, left). Pictures by Catherine Acholonu.

tuyere, charcoal and iron slag litter the villages, hills and streams, attesting that in the dim past, these villages and towns had developed a thriving iron smelting technology, and that Lejja, though the oldest by the current dating result, was not an isolated phenomenon in Enugu state.

In Nsukka communities, iron ore is called *Nne nkpume*, slag are called *Nsi Igwe* and furnaces are called *Utu*.³ Knives forged in the area are called *Idu*. The Nsukka industry for iron smelting must have been the industrial hub of a very thriving prehistoric civilization long gone and forgotten. There are 500 to a thousand huge lumps of slag in the Dunu Oka village square, Lejja site alone. Shaped like broken pillars, each weighs between 34 and 57 kilograms and measures up to 50 centimeters in diameter and more than 40 centimeters in height!⁴

Lejja iron smelting technology was dated 2,000 B.C by Carbon-12 laboratory analysis conducted at the Oxford University Accelerator Mass Spectrometry Laboratory⁵, London in partnership with the University of Nigeria, Nsukka, through the professional instrumentality of archaeologists Professor Edwin Eme Okafor, Dean of Archaeology, UNN and Professor Pamela Eze-Uzoamaka, Head of Department of Archaeology, UNN. These two have worked with Universities of Sheffield, London and Oxford University consistently for upwards of two decades to bring about the dating we now celebrate.

In a recent interview on the Lejja archaeological dating, conducted in July 2012, Professor Edwin Eme Okafor elatedly announced that **"2,000 B.C. is the oldest iron smelting date so far obtained for any smelting site in the world! There is no older date!"**

Lejja/Nsukka Iron Smelting Technology Calls for a Rewriting of History:

The implication of this discovery is far-reaching for human history. It calls for a rewriting of the world's History books to enshrine the achievements of the Prehistoric Nsukka iron smelters of Enugu State, Nigeria. Any nation that was the world's "first" in the development of iron technology, was, without doubt, the Super power of the ancient world, for it was the discovery of iron that fast-tracked world civilization in every respect. Iron technology brought about the development of Agriculture, trade and commerce. It encouraged the drive for the building of

³ Edwin Eme Okafor, "Economy and Politics: Factors of Technological Change in Nsukka Bloomery Iron-Smelting, *Nigerian Heritage Journal of NCMM*, Vol. 4, 1995, p. 89.

⁴ Professor Pamela Eze-Uzoamaka, Head, Department of Archaeology, University of Nigeria, Nsukka (UNN), in a paper titled "Iron Production and Change in Igbo land Nigeria", in *Ikenga Journal...*, states "C-12 dates recovered from (from Oxford University, London, "indicate that smelting started as early as 2000 BC and continued till a few decades ago." P. 17, p. 15.

⁵ Interview with Professor Edwin Eme Okafor, Dean of Archaeology, UNN, July 2012.

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Plate 6: **Oshuru** - the 'Sacred Groove' where the Mouth of the Earth is hidden. Celestial Disc and the Roof of Heaven; Sun and Crescent Moon; The Sun coursing through the underside of the Sky/Neith and riding on the Celestial barque/boat – the River Niger; the Son (Sun-god) in the Mother's womb (Nun). Picture (left) by Pamela Eze-Uzoamaka), (right) by Catherine Acholonu.



Plate 7a,b: The Two Magical Trees: **Utu Udeleigwe** (left) and **Oya Ogwuu** (right). Pictures by C. C. Opata.

empires through warfare and conquests. I buoyed the drive for expansion and migrations, all of which are present in Nsukka mythologies. As the Oldest Super power of the Old world, the Igbo natural drive for itinerant trading and merchandizing would have easily made Nsukka, nay Enugu zone and Igbo land a global center of trade, commerce, industrialization, empire-building, education, military prowess and other forms of development.

It is claimed the global root of metallurgy and of civilization itself lies in Sumer.⁶ It is also claimed that the Bantus who occupy over two-thirds of Sub-Saharan Africa were migrants "from South-Eastern Nigeria" and that it was their possession of iron technology that facilitated their migration and their development of Agriculture. The Bantu are said to have left South-Eastern Nigeria ca. 2,000 B.C.⁷ The presence of iron smelting technology in Lejja by 2,000 B.C. explains the Bantu connection to South-Eastern Nigeria.

Heliopolis – The Egyptian ‘City of the Sun’ is Igbo Land – The Land of the Rising Sun!

Some of the African American visitors made up of a number of international Scholars and researchers on African History and Culture noted that the sheer number and massiveness of the Lejja slag is unprecedented in world history! "There is nowhere else in the world that has anything close to this!" exclaimed Dr. Sidney Louis Davis, a Hebrew Scholar and African History researcher from the State of Massachusetts, USA, awe-struck by what he witnessed in Lejja. It is not surprising therefore that Lejja, Nsukka, Enugu State should be the locale for the most famous and oldest worship center in the world – the ‘Egyptian Temple of the Sun’, recorded in Egyptian mythology and *Pyramid Texts* as lost in Garden of Eden in the mists of time in the mythical city which the Greeks later called ‘**Heliopolis**’ – **City of the Sun!**

This write up provides unassailable evidence that the Dunu Oka shrine in Lejja, constructed entirely from broken pillars made of Prehistoric iron slag, was a global center for religious Pilgrimage in Prehistoric times. This implies that Lejja, Nsukka, Igbo land, apart from being the world’s oldest and largest iron industry, was also the Rome and Mecca of antiquity! **Evidence delineated in this piece shows without a shadow of a doubt that the Lejja prehistoric Temple was the lost Egyptian Temple of the Sun, and that Igbo land as a whole was the original ‘Heliopolis’ of ancient Egypt - the City of the Sun!**

⁶ Sitchin, *The Stairway to Heaven*, (1983), p. 86.

⁷ Jocelyn Murray, *Cultural Atlas of Africa*, 1988, p. 26.

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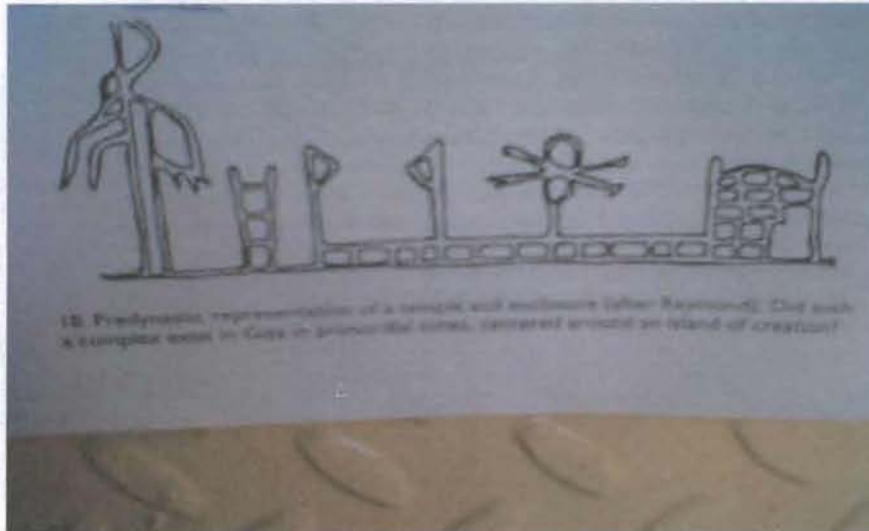


Plate 7c: An Egyptian image of the Duat showing a rough representation of the pile of slag rocks looking like blocks; the X, a known symbol of Osiris represents the **Oshuru** Mound where the hole is; the **Two Magical Trees** are facing each other as in Lejja, the Stairway, sometimes called a “ladder” is located left. The mighty hollow Tree of Osiris can be seen on the extreme left. All three trees look like flagpoles, the Egyptian hieroglyphic letter for ‘god’. (from Andrew Collins, *Beneath the Pyramids*, 2010, p. 72.



Plate 8: (Left) Broken Pillars of prehistoric slag at the Lejja Shrine of Heliopolis (photo by C. Acholobu). Plate 9a: (Right) An image of the Benben hidden behind pillars in Heliopolis, from Andrew Collins, *Beneath the Pyramids*, p. 55.

Historical, Biblical and Mythological Evidence that Nkannu/Wawa Clan were the World's Oldest Iron Smelters

The Egyptians believed that the **Temple of the Sun** was the physical, geographical landmark leading to the spot where there was a hidden opening into the underground dwelling of their gods – a place which the ancient Egyptians called the **Duat** or '**Heaven**'. Indeed the ancient Egyptians conceived of 'Heaven' as a physical location. Geographically and astronomically,⁸ this 'Heaven' lay in the southern hemisphere far away from the land of Egypt, in a place corresponding to an important southern constellation in the sky (the Sirius system). Most, if not all the geographical landmarks of the location of this 'Heaven', listed in Egyptian ancient texts are found in Igbo land! For example, it was said to be located close to a **Great River** in Sub-Saharan Africa, where the Nile originally had its source. The Greek historian, Herodotus confirmed this source-river of the Nile as the Niger.⁹ NASA Satellite imaging published online shows that the Niger was once the largest river in West Africa, feeding many lesser bodies of water, including the Nile, thus confirming Herodotus that the Niger fed the Nile in antiquity.¹⁰ This *Heaven* of ancient Egypt was in fact close to a body of water referred to in *The Egyptian Book of the Dead* as a "Bight"¹¹ and it is also said to be located within the vicinity of a confluence of two "Great Rivers". The only Bights on the African continent are 'Bight of Biafra' and 'Bight of Benin', both within Nigeria's borders. The confluence of two Great rivers is the Niger/Benue confluence located not too far from Nsukka!

The Book of the Dead makes another reference to two bodies of water as an "exceedingly great **double nest**", of which one is a "purifying...Great Green Lake" and the other a "**Traverser of Millions of Years**".¹² Certainly the Traverser of Millions of Years is a reference to the Great River Niger whose waters traverse all of North Africa. The purifying Great Green Lake is the spot where River Anambra¹³ forms a double confluence with Niger and Ezu Rivers creating a Lake in Aguleri, where Anambra/Omambala has the reputation of being a purifying, healing and cleansing agent. The natives call her green waters **Orimili**, which means 'ocean' and, they insist that she is the mother of all waters on earth, hence

⁸ Bauval et.al. *The Orion Mystery*, (1995), p. 120-121.

⁹ See Acholonu, quoting Felix Chami and Herodotus in *They Lived Before Adam*, (2009), p. 109.

¹⁰ This is confirmed by NASA satellite imaging published online by the Academy for Future Science under the title "Subsurface Morphology And Geoarchaeology Revealed by Space-borne and Airborne Radar"

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¹¹ The only Bights on the African continent are the Bight of Biafra and the Bight of Benin both on the Atlantic coastlands of Nigeria.

¹² Wallis Budge, *The Egyptian Book of the Dead*, Dover Edition, 1967, p. 283, 289, 368.

¹³ Located in Anambra State, also called Omambala.

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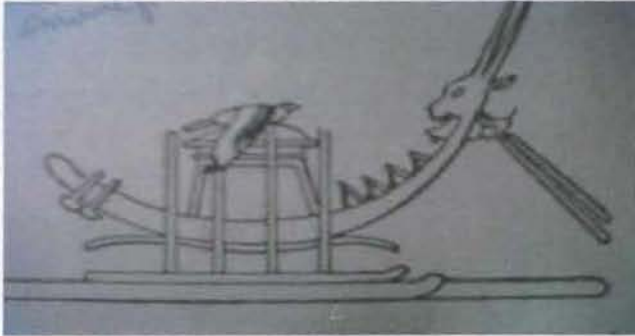


Plate 9b: Another image associated with the Duat in Egypt clearly showing pillars surrounding a mound like the *Oshuru* shrine of Lejja. The stairway can be seen on the chest of the crescent with an antelope head. The crescent matches the one in Lejja and the antelope head implies a forest environment. This image also seems to represent the lead masquerade of the Lejja Festival of the Dead (Omoba masquerades) who wears an antelope head and carries bells on the head area as well as sticks for caning offenders. It is called *Icharicha*. (Opata. C., "The Ethnography of Otoro Ugwu Dunoka", unpublished paper, p. 14, 23).



Plate 10a (left): The House of Fire at Lejja. Plate 10b (Right): The House of Fire extreme right of pic. The god Anubis is conducting the dead Pharaoh into the House of Fire amid wailing relatives and black African native priests.

the term “**Great Green Lake**”. The Niger remains the longest river in Africa. “**Double Nest**” is a direct allusion to the River Niger/Omambala/Ezu double confluence, which in ancient times was called *Akwu ora*, meaning in ‘Nest of the Sun’!¹⁴ The Duat is associated with the rising and the setting of the sun in the horizon, a phenomenon which the ancient Igbos believed took place in Igbo land. **They believed that the sun actually rose from the mouth of the Duat in the Eastern side of Heaven and set in its western side going to sleep inside the Great Double Nest.**¹⁵ All these landmarks indicate that the Heaven of ancient Egyptians was a Nigerian location!

Egyptian *Edfu Texts* say unequivocally that the oldest evidence of iron smelting in Egyptian records was that conducted by the God Horus in a hidden place called *UaUa* in the land of *Khennu*. Horus was said to have established a hidden iron smelting industry in the territory of a man called *Khennu*, in the *UaUa* region in the Southern lands, far away from Egypt, where he forged weapons for his war with Seth. It is not a coincidence that *Wawa* and *Nkannu* are the aboriginal clan-names of people of Nsukka and people of Enugu state! This is recorded in Egyptian history as having taken place ca. 8,970 B.C. during the wars of Horus and Seth!¹⁶

Further evidence that Enugu State smelters were well known in world mythology is the fact recorded by Prof Afigbo¹⁷ in Nri mythology that when Eri came into Igbo land, the land was soaked with water, but God advised Eri to employ an **Oka** smith to dry the land with his bellows. This **Oka** smith of the Eri fame was no doubt the **Dunu Oka** smith of Lejja! It is also clear from here that the famous Akwa smiths of Igbo land are descendants of the Oka smiths of Prehistoric Nsukka (The word ‘Nsukka’ appears to be derived from *Nshi-Oka* – meaning ‘Dwarf Smiths’).

Before Egypt, There was Sumer – An Igbo-Speaking Ancient Nigerian Civilization?

¹⁴In John Umeh, *Igbo People Their Origin and Culture Area*, p. 51, 164 -165, it is explained that ancient Igbos believed that the Great River was the place where the sun took a dip on its daily journeys (*anyanwu adaa oshimili*), and that the sun dwelt there as in a nest.

¹⁵As we shall demonstrate in this work the Eastern side of heaven is Enugu State marked by the mouth of the Duat in Lejja, while the Western side of Heaven is Anambra State, marked by the Niger/Omambala/Ezu double confluence (Egypt’s ‘Double Nest’) where the Sun goes to sleep in the night. A Double Confluence is a rare phenomenon. The Egyptians could not have missed it.

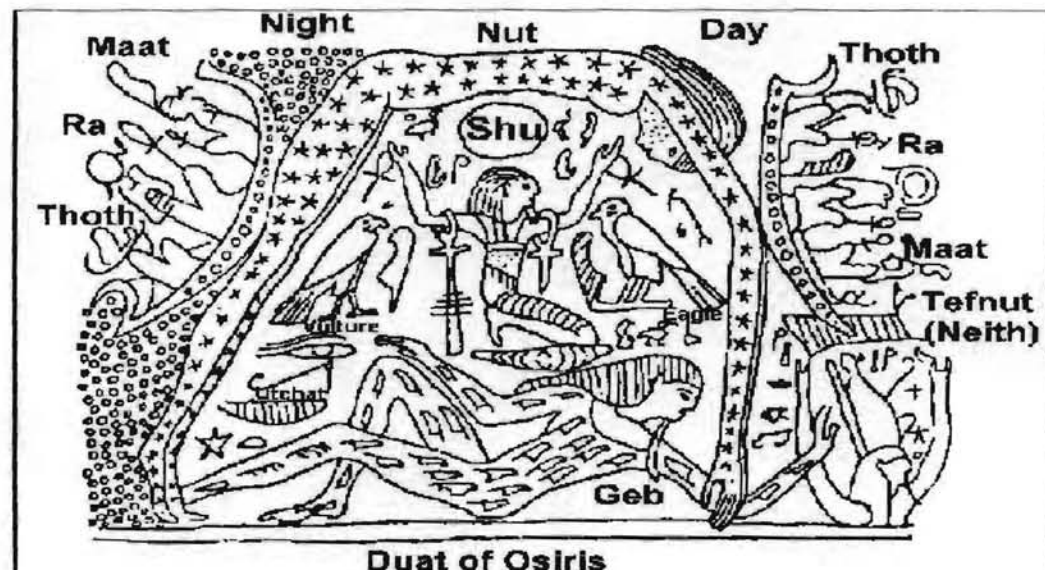
¹⁶Zecharia Sitchen, *The Wars of Gods and Men*, Avon Books (1985) p. 25-28; p. 34.

¹⁷Adiele Afigbo, *Igbo History and Society*, edited by Toyin Falola, (2005), p. 417.



Plate 11a, b: The Celestial Disc where the bottomless pit is located. 11 b: The god Thoth bearing the Celestial Disc inside a crescent moon, as in plate 6, above.

Below: Plate 12: The River Niger (representing the Goddesses Nut/Nun) on which the Igbo gods Atum-Ra, Maat and Thoth sail like the sun by boat to Egypt (extreme left). The trio arriving in Egypt (extreme right). From *Wikipedia*.



L.A. Waddell in his path-breaking work, *Makers of Civilization in Race and History*,¹⁸ provided evidence to the effect that Egyptian civilization was a fall out of the earlier Sumerian civilization. The Sumerian civilization was destroyed by 2,023 B.C.,¹⁹ the very time when the Lejja shrine monument was in its heydays. Evidence provided in this work demonstrates that the so-called 'gods' of ancient Egypt were dare-devil ancient Nigerian Sumerians who had built a thriving prehistoric civilization that spanned all of north and West Africa, with Egypt as its political capital, while preserving the homeland as the no-go area reserved only for the great Lords of Antiquity whom the Egyptians called **Khemennu** (**Oke mmannu**, shortened to **Khe'nnu/Khennu - Nkannu**) and whom the rest of the world called 'gods' for want of a better term. That the **Khemennu** were known in Egyptian *Book of the Dead* as ape-men, on the one hand and as gods on the other – Primeval Ancestors of man and gods²⁰ – tells the primitive African origin of Canaan and connects him with **Nkannu** clan.

These ape-men **Khemennu** were the **Ndi Ushi** of Igbo land. Their population was mostly dwarfs, who were also associated with metallurgy throughout antiquity. Africa's most renowned archaeologist Felix Chami of the University of Dar es Salaam wrote that the dwarfs, known throughout antiquity as the **Neshi/Nehsi** (Igbo **Nshi**) were Black Africans who served a hidden god of **sun and fire** known as **Vul-can** (a derivative of **Nkannu**). These **Nehsi**, Chami argued, were "the founders of Egyptian civilization", and the Egyptians and Greeks called them Panchaens.²¹ Herodotus and Homer spoke of a race of Black West Africans, "who came to Egypt and colonized it"²²

Zecharia Sitchin in *The Stairway to Heaven* notes that the Egyptian God **Amun/Atum-Ra** – the God of Heliopolis - was called **Vul-can**, a name associated with fire (as in furnace), and that the land associated with him was called the Land of the Race of **Can/Khan**. It is the original homeland of the **Canaanites** or **Khenites/Qenites**, who, according to Zecharia Sitchin, are reputed to be the world's Oldest Blacksmiths, and their name **Can/Khan** (Igbo **Nkannu**) means "smiths and metallurgists."²³ The fact that in Igbo **Oka** means 'smith' and 'metallurgist' implies that the Canaanites/Khenites were Igbo-speaking and that they were one and the same with the **Oka/Nkannu** people of Igbo land. **The added**

¹⁸ Waddell, 1921.

¹⁹ Sitchin, *The Wars of Gods and Men*, p.350.

²⁰ Wallis Budge, *The Egyptian Book of the Dead*, New York, Dover edition, 1967, p. xcix

²¹ Chami, *The Unity of African Ancient History*, 2006, p. 71, 211.

²² Quoted from Chami, *Ibid.*, p. 155-156. Ancient texts called them Western Ethiopians, and the ancient maps of Africa show Western Ethiopia as West Africa.

²³ *The Stairway to Heaven*, p. 200.

Plate 13 – Below, right: The Ape-men inside the Duat, honouring Osiris; (left) – the Winged form of the Celestial Disc flying across the roof of heaven, Horus the Hawk God, standing above the House of Fire and palm trees (*Wikipedia*).

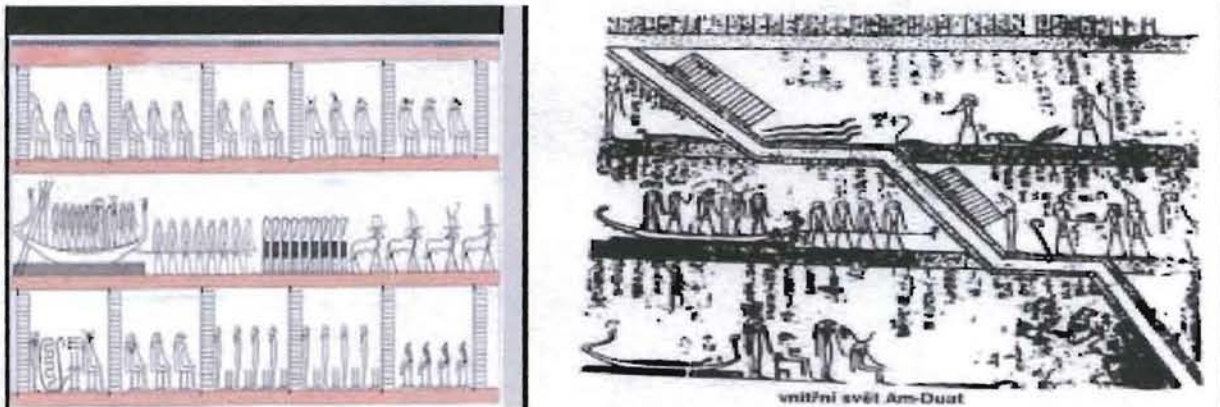


Plate 14: Two images of the inside of the Underground Duat, showing various floors and a sloping path between the floors (*Wikipedia*).

fact that the village of smiths in Lejja is called *Dunu Oka*, meaning 'Master Smith' in Igbo, is conclusive proof that Nsukka in Enugu State in Igbo land, Nigeria is the original homeland of the ubiquitous Canaanites who gave metallurgy to the world! M.A. Pinkham in *Return of the Serpents of Wisdom*, noted that Ham, the father of Canaan, was called *Vulcan*, and that as *Khem* – a *Khemennu* ape-man - he was the one who gave civilization to Egypt (*Khemet*) by becoming its first Pharaoh Min (Menes).²⁴ Pinkham posits that *Khan/Khem/Kha/Ka/Ca/Qa* and variations of this etymon are derived from the lineage of Ham and Canaan and allude to the same race of god-men. Accordingly, the words *Nkannu*, *Oka* and *Nsukka* as self-explanatory in this context. From the translations of Sumerian texts conducted by L.A. Waddell,²⁵ we now know that Many Sumerian kings proudly bore the title *Qa* in imitation of Sumer's earliest divine kings, who ruled before the Deluge.

Sitchen reveals that the Sumerian term *Dun/Duni* (which survives to this day in *Dunu Oka* village in Lejja) is equivalent to the Assyrian word *Ka'ini* (the root of the word *Canaan*), and that Sumerian and Assyrian texts maintained that "Ashur is the Lord of *Duni*". *Duni* is of course a reference to *Dunu Oka*, and *Ashur* is the title of Egyptian god Osiris and the origin of his name. Osiris is the Sun Disc. He is represented in the ancient *Dunu Oka* Shrine with the Sun disc symbol called *Oshuru*. *Oshuru* is thus the original word/concept from which *Osiris* derives his name. Ralph Ellis in *Eden in Egypt*, notes that *Ashura* means 'Sacred Groove' or Shrine.²⁶ This is in keeping with the fact that *Oshuru* is the most sacred part of the *Dunu Oka* Shrine. It is indeed a mound of iron slag covering the Hidden Hole that leads into what the native priests call a "bottomless pit" – which no doubt is the Underground Duat of Osiris and Atum.

Another pointer that Canaanites were the Nsukka iron smelters is the fact that the word *Khem*, a title of Osiris and Biblical Ham, means 'Black', 'Burnt', implying that Biblical Ham, the father of Canaan was Osiris of Egypt and that he worked in the scorching furnaces of Nsukka with Canaan and the latter's descendants. This confirms the involvement of Horus, the son of Osiris in Nsukka smelting technology. Apparently Ham worked for the god Osiris and bore his title *Khem*, while his son Canaan worked under Osiris' son Horus, as confirmed in the Egyptian *Edfu Texts*, where Horus is said to have made friends with a man called *Khennu* or *Khannu* in whose territory Horus established a metal "foundry of

²⁴ M. A. Pinkham, *The Return of the Serpents of Wisdom* (1997), p. 38.

²⁵ *Makers of Civilization in Race and History*, 1921

²⁶ *Eden in Egypt*, 2004, p. 79 – 80.

Lejja Pictures File, p. 8.

Plate 15a, Above: G. I. Jones posing against a step pyramid in Nsude, Udi, Enugu State, Nigeria.



divine iron” (an industry for iron smelting) in the district of *UaUa (Wawa)*!²⁷ This also explains the astounding, industrial amounts of iron slag found in Lejja; and it calls for a government supported archaeological work to establish the correct date of the Lejja smelting, which Egyptian records put within the 9th millennium B.C. (a whooping 11,000 years)!

Physical Evidence of the Egyptian ‘Temple of Heliopolis’ Located in Lejja

It is said in the Egyptian Edfu texts that the place where Horus built the world’s first iron smelting industry,²⁸ was the same site where he also built a Holy City and a Temple in which he housed his Winged Disc in a hidden enclosure.²⁹ The Holy City is Heliopolis, **City of the Sun** and the Temple is the **Sun Temple** found in Lejja. Horus, of course, is the Egyptian **god of the Rising Sun**, and **Igbo Land** is the **‘Land of the Rising Sun’**! The following are the characteristic geographical landmarks, features and symbols leading to and located in and around the ‘Temple of Heliopolis’ as recorded in ancient Egyptian texts, notably *The Egyptian Book of the Dead*.³⁰

1. **A Land in the South and West of Egypt beyond the Sahara desert, identified with the word “East” or “Eastern side of Heaven”; the northern part thereof.**
2. **Double Nest Rivers (confluence) of which one is called the Traverser of Millions of Years and the other a purifying Lake.**
3. **A Body of Water called ‘a Bight’ and ‘Lake of Fire’.**
4. **A place associated with the palm tree.**
5. **Chains of Mountains**
6. **A Horizon marked by Two Hills and Three Hills**

²⁷ Sitchen, *The Wars of Gods and Men*, p. 25-26. These finds confirm, as we have illustrated in our works, that the origin of the Hebrews in ancient Igbo land. ‘Wawat’ is the name of an unknown district in Upper Egypt. Upper Egypt are the Southern lands of West Africa. We think it is the same *UaUa*, Igbo *Wawa* in Enugu state, Nigeria.

²⁸ And the first time men were armed with iron to fight in the war of the gods, Sitchen, *The Wars of Gods and Men*, p. 28.

²⁹ *Ibid.*, p. 28. The Winged Disc is a flying Object used by Horus in the wars with Seth. The shrine at Lejja looks like a disc with wings. Sitchen understood the temple and the foundry to be located in Edfu, because the texts were found there. But that is obviously not the case, as the Lejja finds attest.

³⁰ See Zecharia Sitchen, *The Stairway to Heaven* where the path of the Duat is meticulously mapped with every geographical landmark clearly delineated. See also *The Egyptian Book of the Dead*, by Wallis Budge, *Beneath the Pyramids* by Andrew Collins (2009), and John Van Auken, *Ancient Egyptian Mysticism and Its Relevance Today* (2006 edition) and L.A. Waddell, *The Makers of Civilization in Race and History*, (1921).

LEJJA – PICTURE S FILE P. 9.



Plate 15b: More Pyramids from Nsude, Udi Enugu State, from G.I. Jones' online archives.

7. A place with a name that has the root DN or Dunu associated with three Hills and Two Hills, a mound and/or earthworks.
8. A 'Hole' in the ground called 'the Mouth of the Earth', leading into an Underground abode of the gods (Duat)
9. A Conical Structure (which the Egyptians call the Benben)
10. A Stairway
11. A Celestial Disc symbol of the Sun rising and setting in the horizon
12. A Circle with a dot in the Center – the Symbol of Ra
13. A Crescent Moon (the Sun and Moon are symbols of Atum-Ra)
14. Two Magical Trees
15. A Fortified Circle
16. A Place of Pillars
17. The House of Fire associated with a furnace
18. A Place for computing the Years and telling the Months
19. "The Great House of Two Truths"
20. The kings of Heliopolis bear two Plumes on their heads, a white feathered crown, a flail, a U-forked staff. (The fact that Osiris wears two plumes as on his conical hat, shaped like Igbo *Okwu agu*, and he carries the Igbo metal staff (*Alo*) and fly whisk (*Nza*), as seen in all his images in Egyptian texts, shows him to be an Igbo royalty).

The Geographical Environment of the Duat

A vital pointer to the geography of the Duat is the statement in *The Book of the Dead* that the Heart of the Duat, called Restau "is the underworld ... on the south of *Naarutf* and it is the northern door..."³¹ "*Naarutf/An-rutf* mean in Coptic - the language of native Egyptians - 'It never Sprouteth' or 'Place where there is

³¹*The Book of the Dead*, p. 284.

neither Sprouting of Seeds nor of growth'.³² *An-rutf* and *Naarutf* are cognates of Igbo words *ani eruteфу* and *Naeruteфу* which mean "Land that Supports not Growth" and "That Cannot Sprout", respectively. This is an obvious reference to the **Sahara** desert. A place located south of the Sahara is a West African location! The **northern door** of such a place implies in this case the northern area of Igbo land. Nsukka is located in Northern Igbo land!

COMPARATIVE ANALYSES WITH EVIDENCE FOUND IN LEJJA

The Eastern Side of Heaven:

The Egyptian reference to the *Duat* (the Egyptian name for the underground Dwelling of the God Amun) as being located in the "East" or "Eastern side of Heaven" is, we believe, a reference to Igbo land traditionally known as "the East" or "the Land of the Rising Sun". The Duat is called 'Heaven' by the ancient Egyptians, for that is where the good Pharaohs go when they die, to spend their Afterlife in the company of the Father of the gods, Amun. The Duat is traditionally located in the place where the ancient Egyptians believed the Sun rises and sets, and both locations are in the Eastern region of Nigeria – Igbo land.³³ Traditionally, Igbo people also believed like the ancient Egyptians that their heaven is under the earth, which suggests that these ancient Egyptians were Igbos.

The Chains of Hills:

Our first in the list of the geographical land marks of the Duat found in Nsukka area is the **chains of hills**, which according to Zacharia Sitchen, marks the fourth region of the Duat. Nsukka is interspaced by chains of hills.³⁴ Not only is Nsukka full of hills, Lejja is also surrounded by chains of hills, with some still showing evidence of ancient terrace farming, which the natives are proud to showcase. Enugwu State where Nsukka is located, is a state marked by chains of hills, so too, is Nsukka town and the roads leading to it. C.C. Opata states that "hills are

³² Budge, Introduction to the *Book of the Dead*, p. cxxiv. The exact Igbo meanings and sounds of these Coptic Egyptian words speaks volume regarding the Igbo origin of the ancient Egyptians. Egyptian words of Igbo origin are legion. Many are listed in our forthcoming book *Eden in Sumer on the Niger*.

³³ We shall illustrate in later chapters about the path of the Sun, Sirius, running through Southern Nigeria. In an interview with modern astronomer and researcher and author, Gary Davis, author of *The Kivas of Heaven*, Davis revealed that by 10,000 BC Sirius rose over the Cameroon mountains and set in the Niger Delta Region of Nigeria. Both locations are located in the Eastern area of Nigeria.

³⁴ As reported in published papers by C.C. Opata and George Ogbonna; Opata and Apex, "Monuments as Evidence of Indigenous Technology in Africa: Inquiry into Dunuoka, Lejja Traditional Economy"; and Okagu George Ogbonna, "Weaving Technology among the People of Aku in Igbo Etiti of Enugu State", both published in *Ikenga International Journal of the Institute of African Studies, UNN, Vol. 12, No. 2, May, 2012*.

included in the deities of Lejja”, and that within Lejja itself are located the following hills: Ugwu Amushi, Ugwu Nkwo, Ugwu Nwadike, Ugwu Amagu and Ugwu Amaovuku.³⁵

The Famous Three Hills and Two Hills of Egyptian hieroglyphics:

In all ancient Egyptian texts, two major hieroglyph letters that mark the location of the Duat are **Three Hills** and **Two Hills**. Most Egyptologists translate the three hills and two hills hieroglyphs (plate 1) as ‘foreign land’ and or ‘desert’. But L.A. Waddell in his comparative study of Sumerian symbol-writing and Egyptian hieroglyphics, made a very important discovery. He found that the Egyptian word for ‘desert’ occurs in Sumerian inscriptions under the name **Du** or **Dun**, which is written in Egyptian with the **three hills** and **two hills** hieroglyphic letters, and that over the years, the **Three Hills** and **Two Hills** have been read by Egyptians as ‘Desert’. He noted that the actual Sumerian meaning for ‘desert’ is “**mound, earthworks or sand hills** (– in other words that these hills were piled up sand)”³⁶ Waddell reveals that the Sumerian word **DN** –the name for these **sand mounds** – is a sun title and that the fifth pharaoh after Menes (in Egypt’s first dynastic king) bore the title **Dun Du**.³⁷ All these revelations go to show that the Egyptian **Three Hills** and **Two Hills** symbols are referential landmarks for actual **Three Hills** and **Two Hills** located in the place called **Dunu Oka** in Enugu State; that the gods of Egypt created these hills by piling up sand as a way-shower and land mark pointing to the **Duat**! Also one is led to the conclusion that the fifth Pharaoh after Menes in Egypt’s first dynasty, who was said to have borne the name **Dun Du/Dan** would have been a native of **Dunu Oka**, Nsukka, Enugu or Heliopolis in Igbo land! Perhaps the word **Du-At** is derived from **Dunu Atum**! **Dunu** means ‘Lord’ in Igbo. It also means ‘to settle/to sit’- ‘The Place Where Atum Sits’!

On the road to Nsukka University town, one is shocked to actually see on both sides of the road, one after the other, the actual **Two Hills** and **Three Hills** (plate 2) looking every inch as if they are tailored and barbed daily with no trees and high foliage on any of them. This confirms the Sumerian explanation for the **Three Hills** and **Two Hills** as “sand mounds”, piled up by ancient Igbo god-men rulers of Egypt. This revelation also confirms a Nigeria-based ancient Sumer – the origin of civilization.

³⁵ C.C. Opat and Apex Apeh, “Monuments as Evidence of Indigenous Knowledge in Africa: An Inquiry into Dunoka Lejja Traditional Economy” *Ikenga International Journal of Institute of African Studies, UNN*, Vol. 12, No. 2, p. 151.

Opat C., “Ethnology of Otokbo Ugwu Dunoka”, unpublished paper, p. 12.

³⁶ Waddell, *The Makers of Civilization in Race and History*, (1921), p. 320

³⁷ The three hills are located near the town of Ozalla, a border town with Dunu Oka.

The Hole in the Earth:

The Egyptian City of the Sun was known by the ancient name *An*, Biblical *On*, meaning 'Hole'.³⁸ Egyptian texts refer to this place as "the mouth of the earth... the eastern door of heaven" – "the **Gateway to Heaven**".³⁹ The Igbo word for 'Hole' is *Onu*. There is a **hole in the ground** in the Lejja shrine at Dunu Oka (see plate 12, the hole is under the mound/celestial disc). The hole is covered with a mound of black iron slag. The villagers claim that the hole is bottomless and that ritual offerings are made to it at annual festivals to the Dead ancestors.⁴⁰ This of course is "the mouth of the earth" that leads into the Duat.

By Egyptian tradition the sun to ends its daily course at a place called Abydos in Heliopolis, and to enter into the Tuat (Duat) at this place through a gap (hole) in the mountains called in Egyptian *peq*." The Egyptian hieroglyphic letters for *peq* - consist of a cross within a circle (which is the symbol of *Khemmenu* and/or Heliopolis), a **bush fowl**, a **staircase** representing the Stairway to Heaven, and a symbol meaning *Theth* – 'Sunrise' – (Igbo *Teta* means 'Wake up'). *Peq* (hole) is derived from the Igbo word *mpio okwa*, which means 'Bush fowl's escape hole'.⁴¹ All these words and their corresponding metaphors for the movement of the sun belong to the Igbo linguistic and cultural environment.

Africa's most celebrated poet, the late Christopher Okigbo, a former librarian at the University of Nigeria, Nsukka, gave the title *Heaven's Gate* to his only collection of poems. In the collection he wrote about a visit into the bowels of the earth to draw inspiration from the gods of 'Heaven' who dwell inside the earth. The poems treat themes such as the 'Last Judgment'; an adventure-like journey through several stations inside a Duat-like environment; encounter with gods of various appearances and roles in the bowels of the earth, ritual prayers at every station; Death, Burial in an Egyptian stone sarcophagus, and resurrection... Knowing what we now know about the Egyptian Duat, it is obvious to us that Christopher Okigbo knew about the Duat located in the bowels of the earth in Igbo land and of its "mouth" located in Nsukka University's neighboring town of Lejja. Perhaps he was an initiate of the Dunu Oka shrine of Horus and Osiris.

³⁸ *Genesis* 41:45.

³⁹ *The Stairway to Heaven*, pp. 36, 50-53.

⁴⁰ Interview with Dr. C.C. Opatá – a lecturer in the UNN Department of History – native of Lejja and researcher into the Lejja traditional culture.

⁴¹ *The Book of the Dead*, p. cxxxiii

The Conical Benben Mound:

A Conical object called the Benben is the major landmark of the Duat in Heliopolis. Egyptian texts say that it was a conical or tower-like structure with a **strange stone** on its tip. The Benben was in fact the original model of the Egyptian pyramid, thus the hieroglyph for the pyramid (a conical form with a rectangular base) was actually an image of the Benben. Ralph Ellis in *Jesus, Last of the Pharaohs* notes that “the Benben is one of the most ancient traditions in Egypt. It was centered on the (legend of the prehistoric) **city of Heliopolis** and the **temple of the Phoenix**... Legend presumes that the original Benben stone at Heliopolis went missing around 2,000 B.C.”⁴² And Ellis posits that the Benben is a phallic symbol projecting Amun’s sexuality in **siring divine children/gods**.⁴³

There is an ancient dilapidated model of the Benben in Lejja. It is a conical structure made of mud, with huge round blocks of slag piled around its base in a graded step-pyramid style (plate 4). The Lejja example of the Egyptian Benben is called *Odegwoo*.

Dr. Chukwuma Opata, in his study of the Lejja sacred monuments, noted that *Odegwoo* is a “conical” shrine object “associated with fertility and procreation,” and that all children born in the town are ritually registered and dedicated to it by the shrine priests.⁴⁴ This in fact links the Lejja conical structure with the phallic sexual and procreative Benben of Egypt’s Heliopolis, for both are procreative and are associated with the process of sexual siring of children in both cultures! In both cases the Benben is understood to be a representative of the phallus of the god of the conical structure/benben. Accordingly, this god is the father of all children born in Lejja and of all the gods of Egypt.

The 2,000 B.C. date of the disappearance of the Egyptian Benben stone might have been connected with the 2,000 B.C. archaeological date for Lejja iron smelting furnaces.⁴⁵ 2023 B.C, was also the date of the destruction of Sumer⁴⁶ and the rise

⁴² *Jesus Last of the Pharaohs*, pp. 295, 270-271. The Heliopolis of Egypt was a copy of the Heliopolis of the Duat, which according to *Wikipedia* and *The Book of the Dead*, was located in Eden.

⁴³ Ralph Ellis, *Jesus Last of the Pharaohs*, p. 295.

⁴⁴ Opata, C.C., op. cit., p. 35.

⁴⁵ Professor Pamela Eze-Uzoamaka, Head, Department of Archaeology, University of Nigeria, Nsukka (UNN), in a paper titled “Iron Production and Change in Igbo land Nigeria”, in *Ikenga Journal*..., states “C-12 dates recovered from (from Oxford University, London, “indicate that smelting started as early as 2000 BC and continued till a few decades ago.” P. 17.

⁴⁶ Zecharia Sitchin, *The Wars of Gods and Men*, p. 350.

of new Sumerian cities in the Middle East – Babylon, Assyria, Mesopotamia, Akkad. Perhaps what happened was that by 2,000 B.C. Heliopolis of Igbo land was abandoned when Sumer fell. The priests migrated finally to Egypt or crossed over to start new civilizations in Bantu Africa and the Middle East under the old names of Sumerian cities, Assyria (Oshuru), Babylon, Akkad, Mesopotamia, Uruk.⁴⁷

The Stairway to Heaven:

Another important feature of the Heaven or Duat of the Egyptians, where their gods lived, is the presence of a Staircase otherwise called “The Stairway to Heaven”. Zecharia Sitchen who dedicated a title of one of his books to this phenomenon, says that the Egyptian ‘Heaven’ was a physical place with a **stairway** or **ladder** leading into it. Quoting the *Book of the Dead*, Sitchen writes that when the stairway is reached, “**the king is nearing the heart of the Duat**; he is near the Amenta, the Hidden Place. It was there that Osiris himself had risen to the Eternal Afterlife. It was there that the ‘**Two That Bring Closer the Heaven**’ stood out... as ‘**two magical trees**.’”⁴⁸ Quoting a prayer from the same passage in the *Book of the Dead*, Sitchen continues: “May be given to me my name in the **House of Two**; May in the **House of Fire**, my name be granted. In the night of **computing years**, and of **telling the months**, may I be a divine Being, may I sit at the **east side of Heaven**.”⁴⁹

All the features mentioned here (highlighted) are located in the Eastern Duat at the place where the mouth of the Duat is supposedly located. An all of them have parallels with the Dunu Oka shrine in Lejja. There is indeed a **stairway**, a sloping pathway constructed in a graded fashion with piles of iron slag that leads from a section of the forest into the Dunu Oka village square (plate 5).⁵⁰ The stairway is almost dilapidated, but we were able to clearly make out that this was a stairway and we said so to the villagers and fellow researchers on the mission, and everyone concurred.

The stairway is composed of **four steps** leading up to the central square, which is the **heart** and head of the entire structure. All the samples of the stairway we have so far seen in Egyptian texts are composed of **four steps**! The *Egyptian Book of the Dead* actually says that a stairway leading up to the ‘sky’ is located in **Khemennu**

⁴⁷ It has been shown that excavations in these cities never gave dates beyond 2,000 B.C., leading Assyriologists to ask, where then is the original Sumer of 4,000 BC and earlier which the gods ruled?

⁴⁸ Sitchen, *The Stairway to Heaven*, p. 51.

⁴⁹ Sitchen, *Stairway to Heaven*, p. 51.

⁵⁰ This observation was made by Catherine Acholonu on a reconnaissance trip to Lejja with staff of the Institute of African Studies, UNN, Nigeria in January, 2013.

(*Khe'nnu*).⁵¹ Even the 'sky' is represented in Lejja in the form of a huge crescent-shaped pile of slag with the sun disk resting in front of it (plate 6).

Two Magical Trees One of Which is Called by the Name of the Sumerian Sky God, Utu:

Two magical Trees are also found at the Dunu Oka shrine. They are two ancient Trees, each with tangled roots screened off with piles of iron slag. The two sacred trees are actually shrines. They are called *Utu Udeleigwe* and *Oya Ogwuu* (plate 7a,7b) The former is called the **Tree of Justice** where villagers swear their innocence and culprits are punished or miraculously executed; the latter is a **Tree of Life and Healing**, which neutralizes every charm and poison that is brought near it. *Oya Ogwuu* is a tree associated with the sun and moon cycles. The village priests use it for counting the moon cycles using pebbles, thus computing the months and the years with it.⁵² Again this coincides with the Egyptian "night of computing years, and of telling the months"!

Zechariah Sitchen posits that the Egyptian Heliopolis of modern times is an imitation of the ancient Heliopolis of antiquity called "the **House of Shamash**" located in a "**Place of Palms**" (palm trees), which the Prophet Jeremiah referred to as the "Houses of the Gods of Egypt", while the prophet Amos called it "the location of the palaces of **Adad**".⁵³ Shamash was the Akkadian name of the sky god whom the Sumerians called *Utu*. His symbol was the Eagle for he was the god of the skies and of the Sun.⁵⁴ The name of the Sumerian sky god *Utu* occurs severally in Lejja. The name of the first of the two magical Trees - *Utu Udeleigwe* means '*Utu* – the Vulture of the Sky'. This cannot be a coincidence, rather it implies that the sacred tree with that name is actually a totem representative of the god *Utu* himself.

Also the name of the god *Adad* occurs in Lejja in the female form of *Adada*, who is the main deity female of Lejja. Her shrine is not far removed from the Dunu Oka Shrine. Therefore the "**House of Shamash**" located in the "**Place of Palms**" referred to by Biblical prophet Amos, is Lejja in Nsukka, Enugu state. The reference to this place as a place of palms is self-explanatory. Igbo land, nay

⁵¹ Wallis Budge, p. cxi.

⁵² C. Opat, "Monuments...", in *Ikenga Journal*, Ibid., p. 40.

⁵³ *The Stairway to Heaven*, p. 182.

⁵⁴ Sitchen, Ibid., p. 115. Considering that *Utu* is the Igbo word for phallus, and the Benben is an image of a phallus, it is possible that the actual original name of the Benben was *Utu*, and that someone among the past priests might have switched the name of the Benben with that of the tree to discourage promiscuity in the village.

Nigeria is the traditional home of the palm tree.⁵⁵ It is an interesting revelation that this place is referred to in Jeremiah as the “Houses of the Gods of Egypt”. Might this be a reference to the countless shrines of gods in Nsukka, Enugu and in Igbo land? The god *Utu/Shamash* is the most famous god of Sumer. He was the Sun. As Sun-god, he was perhaps the Sumerian equivalent of Egypt’s Horus. Sumerian texts reveal that *Utu* and his uncle *Adad* were always together.⁵⁶ The same is true in Lejja with the names *Utu* and *Adada* appearing side by side. Even though the natives call her a female deity, their mythology says that she is a form of the putative male ancestor of Lejja, Ugwu Oke, whose name means ‘Male Hill’.⁵⁷

Osiris -The Tree God of Egypt:

Beside the two sacred Trees, we noticed that there was a mighty tree in the bush near the shrine that looked like no tree we had seen before. It was very huge and very high, yet was completely hollow inside.⁵⁸ It looked like it was cut along its length into three parts, with the third part looking like a leg thrust out from the knee. Later on, poring through Egyptian images of the Duat, we were attracted by an image (plate 7c) that reminded us of the one in Lejja, and of the story of Osiris’ body trapped in a wooden coffin **inside the trunk of a mighty tree!** Like the tree in the image, this tree looked as if someone had hollowed it out, leaving only the bark, yet it had remained strong through hundreds of years. We noticed that there are actually three trees in the image: two facing each other just like in Lejja, and a third huge hollowed tree at the side (just like in Lejja! We also noticed that all three trees are marked by the Egyptian hieroglyph for ‘god’ - a flag pole. This is a confirmation from Egyptian records that the three trees in Lejja are gods of Egypt!⁵⁹ Egyptians believe that Osiris is buried in the Duat in the district of Abydos. What could these strange symbols be, if the completion of the circle of symbols indicating that THIS was the “district of Adydos, the burial place of the East” where the “funeral chest” of Osiris “the Lord of the Mouth of the Duat” lies.⁶⁰

A Text from *The Book of the Dead*, attributed to a god-man called Unas, refers to Osiris as the “Great Quaker (*Kwa-Aka*) who comes forth from the Asert Tree.”⁶¹

⁵⁵ The Myth of Eri maintains that he engineered the first palm tree. Yoruba Ifa myth of Obatala says he planted the first palm tree. There is an element of truth in this.

⁵⁶ Sitchen, *The 12th Planet*, p. 267.

⁵⁷ C.C. Opata, “The Ethnography of Otobo Ugwu Dunu Oka Lejja”, unpublished paper, p. 13.

⁵⁸ We could not get a meaningful shot of this tree. It was too huge and there were many other trees close to it. However, the image in plate aptly describes what it looked like.

⁵⁹ Osiris, Utu (Horus?) and Adad.

⁶⁰ *The Book of the Dead*, p. 278, p. 274.

⁶¹ Ralph Ellis, *Tempest and Exodus*, p. 156.

Ralph Ellis says that Osiris is a god who is associated with a Tree and who is believed to dwell inside a tree.⁶² Thus the Duat image under reference (plate 7b) could easily be seen as portraying two small sacred trees and a third large tree with a hollow space where Osiris dwells. The villagers claim that the ancestors (in the form of the ancestral masquerades) issue out of that Tree to enter the House of Fire for the annual Festival of the Dead (*Olili Ndi Ushi*).⁶³ This explains why Egyptian gods wear animal heads (see plates 11b, 9b, 13a, b). They are wearing their traditional Igbo masquerade images.⁶⁴

A Place of Pillars:

The entry on *Ancient Egyptian Heliopolis* says its Egyptian vernacular name also meant "Place of **Pillars**". We took special notice of the fact that almost every single slag at the Dunu Oka Shrine in Lejja is shaped like a **pillar** (Plate 8)! This gave the immediate impression of a broken down fortress.⁶⁵ We checked into this phenomenon in Sumerian records and got the information that by ca. 2900 B.C. Gilgamesh, the Sumerian king of the city of Uruk made a hazardous trip to the abode of the gods of Sumer, where **Utu** was lord: "House of Darkness, the **abode below the ground**...the Land of the Living, the place whereto the gods had taken those humans who were granted eternal youth."⁶⁶ Sitchen wrote that like Alexander the Great and Homer's Ulysses, who made the same trip thousands of years later, Gilgamesh had to enter into the territory of the sun-god. He was told the land lay in the joint territory of **Adad** and **Utu/Shamash**.⁶⁷ There he entered tried unsuccessfully to access "a **tunnel** ... hidden by trees and bushes and blocked by soil and **rock**".⁶⁸ In two separate instances, Sitchen points out that the gateway to heaven is a "Place of **pillars**"⁶⁹ (plate 9). It does appear from these descriptions that the *Oshuru* celestial disk (mound) which covers the opening called "the mouth

⁶² Ralph Ellis, *Tempest and Exodus*, p. 157.

⁶³ Lejja masquerades are thus representatives of the dead ancestors, who as we can see from this work were the individual gods of Egypt. It can now be understood why Egyptian gods wear animal heads like Igbo masquerades, and vice versa.

⁶⁴ The lead masquerade of the Lejja Festival of the Dead (Omoba masquerades) wears an antelope head and carries bells on the head area as well as sticks for caning offenders. It is called *Icharicha*. (Opata, C., "The Ethnography of Otobo Ugwu Dunoka", unpublished paper, p. 14, 23; Urama, E.N., "Indigenous Art Performances and Igbo Worldview in Nigerian Literature", in *Ikenga Journal*, Vol. 12, No. 2, p. 285 shows the image of the antelope headed *Icharicha* masquerade performing.

⁶⁵ In the adventure of Gilgamesh to the Shrine of Atum and Utu in 3

⁶⁶ The Stairway to Heaven, p. 130-131

⁶⁷ The Stairway to Heaven, p. 175.

⁶⁸ Ibid., p. 127.

⁶⁹ Ibid., p.52, 193-4. Miriam Lichtheim, *Ancient Egyptian Literature: Old and Middle Kingdoms*, recorded that the Duat is a "Place of Four Pillars", p. 30.

of the earth" was once surrounded by pillars when the place was still accessible to the outside world. The pillars must have been later broken up and piled into heaps forming the recognizable symbols which Egyptians associated with 'Heaven'. This must have been the original the idea of "a fortified circle". There is no other logical reason to pack slag into pillars or cylindrical shapes, except to create a fortress. This was perhaps the original shape of the 'Gate of Heaven' in the heydays of Lejja.

Great House of Two Truths:

Osiris proudly referred to himself as "the victorious scribe of Ani", "the favoured one of his divine city", "Lord of the Mouth of the tomb" the one whose "throne is placed within the darkness", while his princes in Lejja/Igbo land/Nigeria "make festivals for him in Annu" – "he shall do whatsoever pleaseth him even as the gods who are in the underworld, for everlasting millions of ages, world without end".⁷⁰ Osiris refers to the Duat as the **Hall of Double Truth**, and frequent references to it in various Egyptian texts maintain that it is a **Great House of Two Truths**, represented by two lions sitting back to back as if in opposition to each other.⁷¹ This too is the tradition at the *Odegwoo* (Benben) shrine in Lejja. We are told that this is the only shrine in Igbo land, where one shrine has two priests who make offerings at the same time but with separate incantations and prayers. The two priests are said to be forever in competition while praying, for which reason they each pray silently so as not to be over heard or copied by each other. The **Two Truths** may be a reference to the duality of life such as the unity of male and female, sun and moon, night and day – the *yin* and the *yang*.

The House of Fire:

The third sacred monument in this section after the stairway and the two magical trees, is a House that the villagers call the 'Furnace House' (Plate 10). It is named *Okiti Akpuriagede* in local parlance⁷², and is built exactly like a furnace - a tubular mud house with a small door and no windows. The natives say it is the meeting and resting house for the Dead. As in the Egyptian tradition everything associated with the Duat has to do with the Living Dead. The Duat is called "the Land of the Dead", and also "Black Land" - a reference to its black population. The Lejja furnace house is where the Dead Ancestors who were smiths in past ages

⁷⁰ The Book of the Dead, p. 274-275.

⁷¹ *Book of the Dead*, p. 275, 277.

⁷² C.C. Opat and Apex Apeh, "Monuments as Evidence of Indigenous Knowledge in Africa: An Inquiry into Dunoka Lejja Traditional Economy" *Ikenga International Journal of Institute of African Studies, UNN*, Vol. 12, No. 2, p. 40-41.

congregate during the annual Covenant Renewal Festival between the Dead and the Living (*Olili Ndi Ushi*). Like any furnace, the Lejja furnace house is a house of fire. It is, doubtless to say, the original model of the Egyptian "House of Fire" (plate 10) whose images as represented in *The Book of the Dead*, is very akin to the Lejja Furnace House.

Ashura – The Sacred Groove of Osiris; The Celestial Disc Symbol of Ra and the Table of the Sun:

The symbol of the Celestial Disc in Lejja is called *Oshuru*. It is the rounded pile of slag surrounded by the huge crescent shaped pile (plate 11). *The Book of the Dead* says that the Duat city of *Abydos* in Heliopolis was called *Busiris* – 'House of Osiris'.⁷³ The word *Busiris* – 'House of Osiris' is an Igbo expression, meaning *Obu Oshuru* – 'House of *Oshuru*' or 'House of Osiris'! From this perspective, it can be further confirmed that Osiris, the Lord of the Egyptian Duat, was the Lord of the Lejja smelters.

The *Oshuru* object in Lejja is in the shape of the celestial disc/mound. It is flanked by a crescent-shaped pile of slag rounded into a circle around the disc (plate 6, 11). Egyptian images and symbols created by the combination of disc, crescent and surrounding circle are: a winged disc; a circle with a dot in the center (symbol of Ra); the sun coursing along the roof of heaven or gliding under the bosom of the mother goddess Nut; the sun traveling inside the boat of millions of years (plate 6).⁷⁴

The Boat of Millions of Years is a metaphor for the River Niger – the Traverser of Millions of Years. Egyptians believed that it was on the BACK (metaphorical 'BARK/BOAT') of the River Niger that civilization, like the sun, rode to get to Egypt in North Africa, borne by the gods Thoth, Maat and Osiris (plate 12). From all indications, the Eastern side of Heaven, from where the sun rises out of the underground Duat is Enugu State, marked by the mouth of the Duat in Lejja, while the Western side of Heaven is Anambra State, marked by the Niger/Omambala/Ezu double confluence (Egypt's 'Double Nest') in Aguleri, where the Sun takes a dip, and goes to sleep in the night. A Double Confluence is a rare phenomenon. The Egyptians could not have missed it.

⁷³ *The Book of the Dead*, p. cxxxiii.

⁷⁴ All these are found in *The Book of the Dead*, Wallis Budge, p.cxi.

The dot in the center of a circle in the Lejja shrine is arranged with piles of slag into a **“fortified circle”** as implied in ancient Egyptian texts. This is the popular Egyptian symbol of the Ra. The dot is the Sun while the circle around it represents the Mother Goddess Neith/Nut who represents the sky enveloping the Sun’s celestial disc. These concepts are also ingrained in Igbo metaphysics, implying that it was Igbos who introduced these concepts in Egypt. Accordingly, Prof. John Umeh reveals that the **dot in the center of the circle** is **“Mgba Aka**, which in its original purity is the alternative terminology (for) **Mgba Nne Chukwu** – ‘Circle of the Mother of God’, and is enshrined in the ancient Igbo Astronomical symbol of a **circle with a dot in its center**. This mystical symbol, according to him, is the Sun’s Astrological symbol of ancient Egypt and Igbos as is used today in Igbo astral divination.”⁷⁵ Here is more than enough evidence of a tie between Egyptian and Igbo metaphysics, for the dot in the circle, famously known as the symbol of Ra, is in actuality a Mother Symbol alluding to the womb of **Nun** where the Sun god dwells and from which he rose at the First Time of Creation. The circle with a dot in the center is the central monument in Lejja! **Nun** is the Egyptian name for the Waters of the Beginning, from which the Sun-god rose, but it is also the name of one of the Delta tributaries of the River Niger.

The entire complex of the Lejja shrine is laid out on the ground surface like a table. Citing Herodotus *The Histories III*, in his own book, *The Stairway to Heaven*, Zecharia Sitchen revealed that king Cambyses of Persia sent soldiers on a hazardous journey across the Sahara into Sub-Saharan Africa in search of a mythical *Table of the Sun*.⁷⁶ He lost his entire army in the process. Yet he did not find what we have found. The Lejja *Table of the Sun* has the overall appearance of a huge Eye looking up to heaven – the so-called **Eye of Ra**. In the year 500 B.C., Alexander the Great made the same journey in search of the abode of the gods of Egypt. Biblical Moses made the same journey to the land of Ham and Canaan’s God when he was looking for divine help against the Pharaoh of Egypt.

This God is known in Hebrew Old Testament as El – ‘the Hidden One’. In Igbo tradition he is known as Ele.⁷⁷ The name Ele is enshrined in the words Lejja, which means **Ele Jaa** (“Ele is Hidden”). We also gathered in an interview with the natives that the hill where the ancestor of the Lejja people is worshipped is called **Ugwele/Ugwu Ele**. **Ugwu Ele** is the name of the hill in Abia State where the Early Stone Age ape-men lived before moving to Lejja. As weird as this may sound (and as stated in the preface to the first edition of *They Lived Before Adam*) Okwara

⁷⁵ Umeh, *Ibid.*, p.74.

⁷⁶ *Ibid.*, p. 18-19.

⁷⁷ John Umeh, *Igbo People their Origin and Culture Area*, p. 108.

Ugwele was the title of the putative ancestor of the natives of Orlu town in Imo state, the native home of this writer!

Atum – The Igbo *Opara Adama*:

The presence of the names of two famous gods of Sumer **Utu** and **Adad** in the Lejja pantheon of local gods tells us that the Lejja iron technology was part of the Mother pot of Sumerian civilization, a civilization originally located in ancient Nigeria before migrations to the Middle East took place.⁷⁸ The issue of a West African location of early Sumer, is no more a matter of surmise, but a reality. As pre-empting our forth-coming book *Eden and Sumer on the Niger*, new book by Hermel Hermstein titled *Black Sumer - An African Origin of Civilization*,⁷⁹ has broken the deadlock surrounding Africa's contribution to Sumerian civilization by advancing a West Africa mother tongue for Sumerians. Anchored on the linguistic argument that the ancient Sumerians who mid-wifed the Babylonian, Assyrian and Mesopotamian civilizations that later sprung up in the Middle East, spoke the Niger-Congo language of ancient Nigeria and Cameroon. Hermstein posits that "Proto Niger-Congo has been estimated to date back to between 8,500 B.C. and 11,000 B.C.!"

The story of Creation in Eden was passed down from Sumer and became part of the mythologies of the whole world. In Lejja and in Igbo mythology these powerful ancients who never died were and are still being referred to as *Ndi Ushi*. Their descendants were called and are still *Adama* in Igbo and Idoma languages, and *Atama* by the Edo and Igala people. They function as priests if the earth goddess *Eze ana*, and as First sons God among humanity. *Adama/Atama* means "founding Father of the race" in Igbo, Idoma and Igala.⁸⁰ For this reason they are called *Opara Adama* in Igbo language. *Opara Adama* is the traditional Igbo truest form of kingship resting upon the *Adamas* by divine primogeniture direct from the god of the immortal Ape-men, who is the invisible God of this Earth *Ele/El/Adum/Amun*. That this concept was carried from Igbo land into Egypt, and was the origin of the Pharaohic dynasties of Egypt, is evident from the fact that, according to the *Wikipedia* definition of *Atum*, the word *Pharaoh* is derived from *Par-Atama*, which is derived from *Par-Atum/Par-Aat* – 'Son of the Great Royal House of Atum', derived from Igbo *Opara Atum* in Igbo. It is in reference to those

⁷⁸ See our forthcoming book, *Eden and Sumer on the Niger* where this thesis is propounded.

⁷⁹ *Black Sumer: An African Origin of Civilization*, 2012.

⁸⁰ John Umeh, *Ibid.*, p. 34-5, p. 39. See *The Nag Hammadi Scriptures* where the *Adamas* are defined as Divine Luminaries which no angel could see, and as having been created before the angels. See Also Acholonu, et.al., *They Lived Before Adam*. See elaborate illustrations of the divine role of *Adama* in Igbo society as guides of the *Eze Nri* in Nwankwo Nwaezeigwe, *The Igbo and their Nri Neighbours*, 2007.

First Ancestors who never died and the later ancestors who died and found eternal life in the Duat, that Egyptians refer to their 'Heaven' or its Igbo land location as the **Land of the Living** and **Land of the Dead**. The Igbo, Igala, Benin/Edo and Idoma belong to the Kwa linguistic family of the Niger-Congo, which as we have seen in this piece, is genetically linked with the Canaanites.

Waddell insists that *Par-aat* is the origin of words like *Bharat* (the Bharat clan of *Mahabharata* epic of India) and *Brit* from which is derived *Britannia* and *Britain*.⁸¹ Indeed all nations in existence came from the **one** Post Deluge putative ancestor of the Kwa tribes, whom the Nigerian (Edo, Idoma, Igbo, Benin, Yoruba) mythologies call Eri/Iduu Eri or Obatala/Oduduwa). The Lejja, and its Ham and Canaan connection now reveal that the Deluge hero, whom the Bible calls Noah did anchor his arc in Southern Nigerian waters and that his house-hold settled in Nigeria in the vicinity of the Lejja shrine, if not within the shrine area, in other words in Igbo land. This agrees with the Eri myths of that Eri established a settlement at Aguleri after coming ashore at the Oma-mbala Lake. The God he was communicating with was *Atum/Atu-Oma* (Son of Oma-Mbala, the actual River Nun, Primeval Mother of the Sun God Atum). Atum, it was who had sent an *Oka* (Dunu Oka) Smith from Nsukka to dry the waterlogged land "with his bellows", to facilitate settlement.⁸² It is obvious from the foregoing, that the Egyptian word *Duat* is derived from the Igbo (Kwa) word *Idu-At* (short for *Idu Atama/Idu Aat*) meaning 'Atum who Dwells in Utter Darkness', for *Idu* means 'Pitch Black', as in Yoruba *Dudu* ('Black'). The *Duat* is called a Place of Utter Darkness' in Egyptian ancient texts! The fact that the Igbo meaning of the word Egypt is 'Pitch Black' implies that Igbo land might have been the original Prehistoric Egypt. This explains why the Egyptian city of Heliopolis is in Igbo land and why Igbo land is the land where Egyptian mythology comes alive.

Did Igbo Cavemen of Lejja Survive the Deluge! The Answer Seems to Be 'Yes':

The *Oka* smiths were *Nkannu/Canaan* Smiths, who appear to have some-how survived the Deluge! In fact we gather from the Thoth's book *The Emerald Tablet of Thoth the Atlantean* (edited by Doreal)⁸³ that Thoth, an Atlantean, was instructed before the commencement of the Deluge to gather his followers and embark on a "flight" to the 'Land of *Khem*' in a celestial ark; that when he arrived in the land of

⁸¹ *Makers of Civilization in Race and History*, p. 233. This topic is pursued further in our new book - *Eden in Sumer on the Niger*, 2013.

⁸² Nwaezeigwe, *The Igbo and their Nri Neighbours*, p. 74. Nwaezeigwe confirms that Eri "descended from the sky". This coincides with the claim of Thoth that he flew in a celestial ark, and differs from Noah's submarine ship.

⁸³ See Acholonu et. al., *The Lost Testament of the Ancestors of Adam*, 2010.

the *Khemites*, he was met there by a race of hairy barbarians (ape-men): “Gather thou now the sons of Atlantis, take them and flee to the people of the **rock-caves**. Fly to the Land of the Children of *Khem* (These are the *Khemennu* cave-men/ape-men of *The Book of the Dead* (plate 13))!”⁸⁴ We are told in the same book that the *Khemennu* people resisted his landing and he used magic to overcome their resistance. He subsequently settled among them and became their king, introducing, agriculture, commerce and civilization before commencing on the building of the Pyramid.⁸⁵

This story is repeated in every exactitude the Igbo myths of Eri⁸⁶ (he is called **Iduu Eri** in Aguleri), with the only exception that where Thoth used the word “civilization” Nri/Eri myths use the words “organized cultural practices”, thus revealing Eri as Thoth! To this day, Nri/Eri people (descendants of Eri) still claim that Igbo people were living in caves until Eri brought them civilization. Benin myths also confirm that the group who came with the putative ancestor (**Iduu**), the Deluge survivor, met cave dwelling barbarians when they arrived in their place of settlement (in the Niger-Benue confluence area).⁸⁷ With these revelations, it can be deduced that Thoth’s *Khemites* were Igbos, for the word ‘Igbo’ means ‘Forest Dwellers’! Here at last we see the Egyptian word *Khemennu*,⁸⁸ the name of the ape-men of the Egyptian *Book of the Dead* come alive and reveal itself as the name of an actual race of people – primitive cavemen of Eastern Nigeria whose racial name in Nigeria is Igbo, and who as we argue in *They Lived Before Adam, The Lost Testament* and *Eden in Sumer on the Niger*, and as recent scientific research results confirm, spoke and still speak the Proto-Proto Mother Language of human kind!⁸⁹

The Eri myths confirm that the *Dunu Oka* Shrine in Lejja was in existence before the Deluge (which has been scientifically dated 11,000 B.C., being the date of the

⁸⁴ *The Emerald Tablet of Thoth the Atlantean, Volume VI*; quoted from *The Lost Testament*, p. 42.

⁸⁵ Edgar Cayce in *Cayce on Atlantis* (p. 119) noted that Atlanteans were conducted to Egypt before the destruction of Atlantis and that when the Atlanteans arrived Egypt, they imposed their rule on the black native population of the land. Clearly then there were two Egypts. The ancient Egypt of Pre and Post Deluge (which was Sumer) and the latter-day Egypt annexed and ruled by Menes. Upper Egypt which includes the land of Yam, **Wawat** (Lejja is in **Wawa (UaUa)** land) were in West Africa and their civilization was older than that of Lower Egypt of North Africa.

⁸⁶ Nwaezeigwe, p. 74. See our detailed analysis of this phenomenon in *The Lost Testament of the Ancestors of Adam*, (2010)s

⁸⁷ Osaren Omoregie, *Great Benin 1*, (1997), p. 61, 63, 51.

⁸⁸ Khem-Annu/An/On implies that the Igbo ape-men lived in the Underground halls and tunneled walls of the Duat. They were of course cave-dwellers.

⁸⁹ An article in *New York Times*, 14th April, 2011, by Nicholas Wade, shows that a recent research by Dr. Quentin Atkinson, of Auckland University, New Zealand, published in *Science Journal*, shows that all modern languages originated from a single language spoken in Western Sub-Sahara by humanity’s cavemen ancestors.

melting of the icecaps that caused the Deluge),⁹⁰ and that both the **Oka** smiths who aided Eri and the **Khemennu** ape-men who lived in Igbo land before his arrival, had survived the Deluge. This puts the Dunu **Oka** Shrine and their iron smelting technology before 11,000 B.C.! Needless to say, the **Oka** of Eri/Thoth, and the **Khemennu/Khe'nnu** of Horus were one and the same race of people – the dwarfs who were the underground blacksmiths of all ancient mythologies! In *The Emerald Tablet* it is revealed that the God of Thoth was an underground dwelling God, and that he was the God of the cavemen. This further links the aboriginal race Igbo with **Atum**, the God of the **Duat** (plate 14), and provides added evidence that Igbo Land was Heliopolis and that the ancient Egyptian civilization was a made-in-Igbo-land-and –sponsored-by-Igbo-gods civilization.

Did Ancient Nigerians from Upper Egypt Rule Lower Egypt's First Dynasty:

That the first dynasty of Pharaohs of Egypt were from Nigerian royal families, is evident from the fact that quite a number of them bore Nigerian tribal royal titles. L.A.Waddell who translated early Sumerian/Egyptian and Indian inscriptions of Sumerian king-lists, insists that Sumerian king-lists dovetails into Egyptian and Indian King-lists, and that the first dynasty of Egyptian Pharaohs from the lineage of the **Nubian** (Black African), Menes (3100 BC), all used Sumerian titles. It is easily recognizable that the titles in question are titles of existing Nigerian royal houses!! The titles showed that many of the first Pharaohs came from the royal houses of **Eri**, **Attah** and **Gani/Gana** and **Dunu Oka**, from the Kwa and Fulani tribes.⁹¹ Sumerian kings as well as Egyptian Pharaohs generally bore titles like **Eri**, **Qa/Kwa**, **Attah**, **Dunu**, **Duru**, **Gani**, **Gana**, **Uru**, **Urashi**, **Asa**, **Aka**, **Aha**, **Kwush** (**Akwu Nshi**)! Egyptologists are silent about this, but Waddell insists that these kings mostly used titles rather than personal names, and that the titles can be read in the memorial seals left behind by these Pharaohs. Menes was called **Aha** or **Aka**, a title which in Igbo tradition implies that he was a dwarf (**Aka Ushi**) and a goddess worshiper (for it is the Igbo astronomical symbol of the dot enclosed in the circle).⁹² The 2nd king after Menes used the title **Attah**.⁹³ The 3th Pharaoh of Menes' dynasty used the title **Gani Eri**; the 4th used the title - **Bag Eri**, and the 5th used the title **Dan** in Egyptian seals, translated as **Dun Du** in Indian king-lists of

⁹⁰ Zecharia Sitchin, *The Wars of Gods and Men*.

⁹¹ See Waddell, *Makers of Civilization in Race and History*, p. 35, 46.

⁹² A bronze representation of a man who bore this symbol on his forehead was among the items in the Igbo Ukwu excavations conducted by Thurstan Shaw in 1950. Most of the items from that excavation are hidden from public view in the Igbo London Museum. Most of the excavated items are known symbols of Egyptian and Sumerian gods, as well as inscriptions that have been demonstrated as having similarities with a number of ancient Middle East writing systems. See Catherine Acholonu et. al. *The Lost Testament of the Ancestors of Adam – Unearthing Heliopolis/Igbo – The Celestial City of the Gods of Egypt and India* (2010)

⁹³ Waddell, p. 301.

the same kings from a common heritage of humanity.⁹⁴ **Dun Du** can be said to be an abbreviation of **Dunu Idu**.⁹⁵ Gani Eri was called **Shar Eri**, meaning **King Eri**. This title was first borne by the father of Menes, whom Waddell identifies as Sargon the Great (**Shar Gani**) the first king of Akkad in Sumer. **Dun Du** or **Dudu** used the hieroglyph for three hills and two hills, showing that he was from the Adama lineage of Lejja, Nsukka or any other part of Igbo land the land of the Rising Sun, for the **Two Hills** symbol connotes the Sun rising in the horizon. We can thus see that Egypt was ruled by the various royal houses of ancient Nigeria.

The Grave as a Pyramid Representing the Womb of the Earth Mother:

Pharaoh **Dan/ Du Dunu** was said to have called his grandfather, Gani Eri/King Eri, by the title "**Shukunni**, the Great **Ukush**, the Gut/God". This obviously translates into Igbo as, "**Chukwuani/Chukwuini/Chukwunna** – God of the Earth/God in the Tomb/God the Father, Great **Aka Ushi**"! **Aka Ushi** implies this Immortal God is dwelling in the circular Womb of the Mother. It is also a collective term for all Ape-men. **Aka Ushi** are nurtured in the pyramidal womb of the Earth Goddess, which the Igbo call **Akwu**, 'Nest' (Egyptian **Akh/Akhet** is a term for the pyramid) - the Igbo concept of the Earth-Mother as the Womb that incubates the embryo and harbours the dead.⁹⁶ Ancient Igbos were buried in huge step-pyramids the size of single storeyed buildings.⁹⁷ The Nsude pyramids (plates 15a, b) are added evidence that Igbo land is the land of Egyptian mythology, the origin of its culture and civilization and the home of its gods. Osiris wears traditional Igbo double plumes with his Igbo conical hat and carries the Igbo flail (fly whisk) and metal staff – all part and parcel of the traditional Igbo regalia of kings and **Nze na ozo** initiates.

Conclusion:

Atum is Ele - the Manu of the Igbo Cavemen of Ugwuele (500,000 B.C.)

Ele Biblical **El**, **El-Elyon** - the 'God of the Heights' whom Melchizedek represented in the *Old Testament* - is the God/Manu/Group Soul of the cavemen of the wilds (*Homo Erectus*). This is consistent with our thesis propounded in all our

⁹⁴Waddell, p. 301-302.

⁹⁵ Waddell claims that he was known as **Dun du** in Indian texts. Idu means 'knife' in Lejja - a reference to metallurgy.

⁹⁶ John Umeh, *Igbo People, their Origin and Culture Area*, p. 86.

⁹⁷ mccoys.lib.siu.edu/jmccall/jones/misc.html. British Anthropologists D.I. Jones photographed several such pyramids in Nsude, Udi area in Enugu State in the nineteen thirties before they were destroyed by the colonialists, to erase evidence of Igbo origins of Egyptian civilization! A number of the images of the Igbo pyramids were published in *The Lost Testament of the Ancestors of Adam*, 2010, p. 221.

previous publications on this and related subjects⁹⁸. This God, also called Sokar lives in a Tomb in the lowest rung of the Duat called *Restau*. Sitchen further reveals that “in Olden Times, El was the Principal deity of Heaven and Earth... He lived in semi retirement (Hidden), aloof from daily affairs. His abode was in the mountains (Lejja Hills) at the two headwaters (Niger and Benue)”⁹⁹ El is the ruler of the affairs of the gods, Judge of the Dead and author of Destiny.

El/Ele began his entry into human affairs as the Group-Soul of the first apemen/cavemen. As the First Human to rise from the Deep Waters of Nun, he was the Group-Soul of the First Hominids - the cavemen of the wilds, otherwise called Homo Erectus. Archaeologists of the University of Nigeria, Nsukka, in their excavations carried out in the early 1970s discovered huge stacks of various kinds of stone tools – hand axes, knives, picks, cleavers - in the Igbo town of Ugwu-Ele (‘Hill of Ele’), Isuikwuato, Abia State, Nigeria. The archeologists concluded that the tools spanned the period from Early, Middle to Late Stone Age (at least 500,000 – 80,000 B.C.)¹⁰⁰ The British member of UNN Archaeology department at the time, Professor D. David concluded that, “the site was the largest stone axe factory in the world!... We are not aware of any other site in the world with such an enormous amount of stone axes and other tools.”¹⁰¹ Anozie argued that since “the technology and typology of Acheulian culture is very similar everywhere in Africa and other parts of the world, (and) the hand-axes from Ugwuele very much resemble those from (Stone Age sites in) France, England, India, East Africa, North Africa, etc., in terms of form and techniques of manufacture. It is mainly because of this that the Acheulian culture is regarded as a worldwide culture and a heritage of all humanity”.¹⁰² We have argued in our previous works under reference that the waves of ‘Out of Africa’ migrations that took place in the Late Stone Age 100,000 – 40,000 B.C.), of Early Man was an ‘Out of Igbo/Nigeria land phenomenon, and not an ‘Out of East Africa’ phenomenon, as the world has been made to believe, based on the discovery of a three million year old ancestor of Homo Erectus (Lucy) in East Africa.

In 2002 a joint French and Chadian team of paleontologists led by Professor Michel Brunet of the University of Poitiers, found a seven million year old ancestor of Homo Erectus in the southern Chad region, close to the Nigerian

⁹⁸ *The Gram Code; They Lived Before Adam; The Lost Testament* and numerous articles online.

⁹⁹ Sitchen, *Stairway to Heaven*, p. 53, 54, 151.

¹⁰⁰ Anozie, F.N., “Archaeology in Igboland the Early Pre-history”, in Ofomata, G.E.K., *A Survey of the Igbo Nation*, p. 18- 19.

¹⁰¹ Anozie, F.N., “Archaeology in Igbo land the Early Pre-history”, in Ofomata, G.E.K., *A Survey of the Igbo Nation*, p. 18.

¹⁰² Anozie, *Ibid.*, p. 19.

border.¹⁰³ This means that Igbo Homo Erectus was a direct descendant of the seven million year old Proto-Hominid of what would have been a Chad/Nigerian migration.¹⁰⁴, and confirms our thesis of an 'Out of Igbo land/Nigeria' migration of Early Man. Simply put, Nigeria is the cradle of humankind, culture, language, metal technology, astronomy and civilization.

With the foregoing, we believe we have provided enough evidence that Enugu State/Igbo land/Nigeria, was the spiritual and religious seat of the ancient Egyptian civilization, and as such the control-base of its world-famous Theocracy.

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¹⁰³ [www.nbcnews.com/id/3077262/en.wikipedia.org/wiki/Michel_Brunet_\(paleontologist\)](http://www.nbcnews.com/id/3077262/en.wikipedia.org/wiki/Michel_Brunet_(paleontologist))

¹⁰⁴ Australopithecus, as he was called was a not yet man specie, but he was a direct ancestor of Homo Erectus, who was the direct ancestor of Homo Sapiens.